

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"He that doeth the will of God abideth forever" (JOHN 2: 17).

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THE NINETY-FOURTH SEMI-ANNUAL GENERAL CONFERENCE.

(Continued from page 692.)

THE second session of general conference convened in the Tabernacle, Friday afternoon, October the 5th, at 2 o'clock. The attendance was increased, the skies having cleared and the sun shining congenially.

President Heber J. Grant announced the opening song: "How Firm a Foundation, Ye Saints of the Lord." The opening prayer was by President Robert D. Young, of the Sevier stake. Mrs. H. C. Snell sang a sacred solo, "Fear Not, O Ye Israel." Professor A. C. Lund conducted the congregational singing and Professor Edward P. Kimball was at the organ.

Elder John A. Widtsoe was the first speaker. He expressed his pleasure at the opportunity of bearing testimony to the truthfulness of the addresses delivered at the opening session and said it seemed that seldom has the word of the Lord been declared with such force and vividness. He referred to a remark made by a young friend who had been studying evidences of the divinity of the Book of Mormon and who said after all the greatest evidence of the truthfulness of the Book of Mormon lies within the Book itself. That, said Elder Widtsoe, is almost a truism. The evidence of truth lies within truth itself, and so it is with the truths of the Gospel. He referred to the recent memorial held at Palmyra and applied the principle to the event it commemorated. Truth always comes in light, he said, and added the narrative of the visitation of the angel to Joseph Smith, as given by himself, is a lucid convincing account and carries conviction.

He drew the lesson of truth coming in light by citing that the angel came in a blaze of light and he remarked that the event itself contained a wonderful example of pedagogy. The angel

appeared once, twice, three times, in the night and the fourth time on the next day, and each time he repeated his instructions to the boy Joseph Smith.

Elder Widtsoe said that as a teacher himself he stands in admiration of the exemplification of the principle of pedagogy—to impress the truth upon the mind of the young man.

He said the first two heavenly manifestations Joseph Smith received constituted the very foundation of the Lord's work in this dispensation.

Elder Widtsoe continued to draw the lesson of truth from the manner in which truths were revealed from heaven to the Prophet Joseph Smith. He referred to the great principle made known on that momentous night by the heavenly messenger when the angel said the hearts of the fathers should be turned to the children and the hearts of the children to the fathers. This comprehends the great truth that there is a coherence of all time through the priesthood. What do saints care for slander against them, he said. They have the truth and will win in the end if they will heed the words of the Lord.

Elder Melvin J. Ballard, the next speaker, said he had asked himself what was the primary purpose of the Lord in revealing the existence of the Book of Mormon.

He had thought of the great comfort contained therein for believers, and then he had thought of the more definite word of the Lord.

He read from the Doctrine and Covenants wherein the Lord gives the purpose explicitly, to the effect that the descendants of Lehi in the last dispensation shall know their heritage and the blessings that shall be theirs.

And so, said Elder Ballard, he has thought of the uncompleted task that lies before the elders, to carry the word of truth contained in the Book of Mormon to the Lamanites, the American Indian, who is the direct descendant of Lehi, the seed of Joseph.

And then, too, he had thought, said Elder Ballard, that the Book of Mormon is a new witness for God among mankind. Men may scoff at the idea of God communicating with man in this dispensation, but the truth is there and all the opposition in the world cannot throw it down.

Elder Ballard said he had thought of the similitude between our Heavenly Father seeking to direct His children and an earthly father warning his children. There are limitations in each instance. The warning is given and the way of escape pointed out and then must the consequences come.

God has never left His children of the human race without warning. He saw the conditions of the world as it was when He revealed the word to Joseph Smith and as it is to-day, 1923. All that could be done was to warn mankind.

If they had heeded, said Elder Ballard, the great calamity of

war could have been averted; but because they did not heed, nothing could avert it.

Elder Ballard bore his testimony that God is speaking through the elements, through earthquake, the sea heaving beyond its bounds; the hour of reckoning is here, God is judging the world. He rejoices not, said Elder Ballard, in the calamities that shall come upon the nations of the earth; He would that they would heed the voice of the Lord, for in no other way can the judgments of God be averted.

Elder Ballard said he believes the Savior of the world was just geologist enough to know the time when the earth should quake, and it should be co-incidental with the time just prior to His advent as King of kings, and Lord of lords. He knew, too, where to plant His own people—in a part of the earth that had had its upheavels in the past, where they would be safe if they would obey the word of the Lord, while His judgments were being poured out upon the earth. There will be no peace, said Elder Ballard, until mankind turns to God, and he exhorted the Saints to stand in holy places and be prepared for the great and marvelous events that are to come.

Elder Richard R. Lyman was the next speaker. He said the mind of practically every speaker naturally turns to the event of the visit of the Angel Moroni to Joseph Smith. He had thought, as Elder Widtsoe had, of the wonderful exemplification of the principle of pedagogy in that incident: How the heavenly messenger repeated again and again the things he wished to impress upon the mind of the young man Joseph Smith.

He referred to the promises made by God that the windows of heaven should be opened and blessings poured out upon His people so great they could hardly contain them, if they would "try and see me," as the Lord said; if they would pay their tithes and offerings, if they would keep the Word of Wisdom they should have good health, knowledge and wisdom, and the destroying angel would pass them by.

Elder Lyman said that as a Mutual Improvement Association worker he admonishes his fellow-workers to heed the counsel that is given by the leaders of the Church.

The Gospel embraces all things true and worthwhile and by its application a people will be raised up the like of which the world has never seen. Elder Lyman quoted a young missionary friend as saying, "The Gospel of Jesus Christ will conquer the world. And the Gospel of Jesus Christ is what we are teaching."

Elder Lyman said he rejoiced in the association of the Latter-day Saints and exhorted all in attendance at conference to heed the counsel given.

President Frank Y. Taylor of the Granite stake, called as the next speaker, said he desired that those who hold the priesthood shall cleanse themselves, purify their souls, so that those who saw

their good works would glorify God. He hoped the Latter-day Saints would observe home night, to mingle with their families and teach them the way of the Lord.

President Samuel W. Parkinson of the Franklin stake added his testimony that he had received great blessings in being permitted to hear the word of the Lord delivered by the Lord's chosen servants, and that the Saints should profit by the admonition they receive from their leaders.

President Heber Q. Hale of the Boise stake, said he had been touched deeply by the address of President Heber J. Grant and he realized that he is indeed a prophet of the living God. He expressed the hope that Latter-day Saints would heed the word of the Lord as given by His prophet. Saints need understanding plus the Spirit of God, he said; and this can be had by heeding the word of the Lord. Inspiration, truth and purpose properly compounded with work, said President Hale, means personal power, achievement, success, in things spiritual and temporal.

President Stephen L. Chipman of the Alpine stake said the question had been asked in a parents' class: "Wherein do we differ from the people of the world?" There are many ways, he said, wherein the Latter-day Saints are different; and he referred to their belief in the Word of Wisdom; if they would live that to the letter what a power for good they would be in the world; he referred to the law of tithing, how different is that from the way of the churches of the world; and to the eternity of the marriage covenant; these and others, he said, are principles that mark the Latter-day Saints as different.

The closing song was, "Do What is Right." The closing prayer was by President Allen E. Park of Gunnison stake.

(TO BE CONTINUED.)

THE RESPONSIBILITY OF GOD.

BY JOHN CARTER.

THE Christian pulpit is constantly speaking of what we owe to God, our Maker, the Lord of all. The demand made on us is comprehensive and uncompromising: "Ye are not your own." His right over us is often presented as being as absolute as that of a slave-owner over his slaves, on whom he can lay what burdens he will, treat as he will, put to death if he will, and all without appeal. A slave has no rights—in the eyes of his owner. Paul gloried in being God's slave. Stated in this bald fashion, the claim of God is made to appear arbitrary, not to say harsh, and it is not surprising that men, with the instincts of free-will strong within them, resent it. Being asked for too much, they assert their independence by refusing to give anything.

If it be urged that the claim is logical inasmuch as we owe our existence to God and all things are dependent on Him, it may be fairly answered, "We did not ask Him to make us; we had no voice in the matter; life is not an unmixed blessing, and the lot of many is such that it seems a pity they were ever called into existence." There are not a few in these times of stress and uncertainty who feel themselves driven into this attitude, not because they wish to get rid of God, but because they can not reconcile the tragic facts of human life with the ideas they have received of God's sovereignty. In view of all the handicaps of life in our nature and in our circumstances many feel that more is demanded of them than they have received or are able to give, and instead of standing meekly at the bar of divine judgment with the plea, "I have sinned," they are more inclined to arraign God and complain, "I have been wronged. I have had a life thrust upon me which is not worth living." The other day, as a funeral passed by, I heard a decent-looking woman say passionately to her neighbor, "Beautiful sight! I wish it were myself. Life's no catch these days. Happy dead!" and much more in the same strain. She had been shopping, and felt desperate because her money would not cover the needs of her household—a pretty common experience. This woman was more articulate, but certainly not more perplexed and provoked, than many others. There is a growing tendency among the middle-aged, on whom the conditions of life press most heavily, to revolt not only against those conditions of life, but against life itself; and having been taught that they owe their life *and lot* to God, their revolt extends to Him also. Such an attitude may seem deplorable if not reprehensible; but there it is, and we can not be insensible to the pathos of it.

What answer have we to give to those who are out of love with life and out of touch with the Lord and Giver of life? Do we fall back on Paul? "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, 'Why hast thou formed me thus?' Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?" Such an answer is only likely to stiffen the attitude of revolt. They will not say, "Thank you," for a conscious life which is only the victim of blind circumstance or the slave of an arbitrary power, even though that power be called God. They demand that all life shall be liveable and worth its struggle to live.

A satisfying answer is to be found only in a right conception of God's relation to humanity, that He is not only Creator, but Father, and that He is dealing not with clay or with slaves, but with children into whom He has breathed the breath of His own life. The creation of a thing gives the creator absolute power over it: he is not responsible to the thing made that it should call

him to account, "Why hast thou formed me thus?" But the begetting of a living creature in his own image, which can think and suffer, involves the begetter in a very definite responsibility for the welfare of the creature.

If God accepts responsibility for human life, to what an awful impeachment He is open on the ground of human suffering and misery! The very thought of it is staggering, and the boldest challenger hesitates to frame the indictment; and he may well hesitate, for relations are mutual, responsibilities are reciprocal, and the indictment we bring against God may recoil upon ourselves. God *does* accept to the full all the responsibility which pertains to His Fatherhood. He fails of nothing within His power that love can prompt. But no one is responsible for what is not within his power and will. Some theologies have claimed too much for God—that He is always absolute, . . . that He "can do whatever He will." If that is the whole truth of the situation, then He is responsible not only for our life, but for our circumstances, and we have a right to complain. But it is not the whole truth. There are other wills with which to reckon. "How often would I have gathered you . . . but ye would not."

That is the pivot of the whole case. God *is* responsible for life, but not for the present circumstances of human life. Life as God gives it, as God wills it, is good; and every instinct of our nature confirms this, for it is an instinct for life, "more life and fuller." Our quarrel is not really with life, but with its present circumstances; and who is responsible for these? Wherein they are inimical to life and life's happiness they are traceable to the action of man. The life God meant for us was a happy life with all its needs supplied through healthy and pleasant processes. This is the meaning of the ancient record: "The Lord God took the man, and put him in the Garden of Eden to dress it and to keep it." Life's true setting is a garden, not a slum; the true spirit of life is joyous and free, not slavish and miserable. It was not until mankind broke from God to take its own independent, selfish way that mischief began, with all the long tale of human woe to follow.

Yet, even so, God has not washed His hands of humanity. He would not be a true Father if He did. Men are still His offspring, and He makes Himself responsible for them in every possible way, even for their misdoings. He is like a father who impoverishes himself to pay the debts of his wastrel son and to mitigate, as far as he can, the suffering of his victims, always hoping that his love, his long-suffering, oft-forgiving love may yet win him to better life. God is not a mere spectator of the evils men bring on themselves and on one another, but a sufferer by them, and He associates Himself with all who suffers innocently. He is always against those who make life harder for their fellows or who do not do what they can to make it brighter; and He is always on the side

of the man who is down, who is handicapped, oppressed, persecuted. Surely this should help us to bear up through hard times, and clear our minds of any suspicion that God doesn't care and willingly lets things go anyhow. Our quarrel is not with Him, our divine fellow-sufferer, but with the selfishness which has taken possession of humanity and of which we are all more or less guilty.

What most provokes one's wonder is that God does not use repressive measures against at least the worst offenders! The great wrongs of the world are not the work of the many, but of the few. Why, then, should not God use His sovereign power to suppress the few in the interests of the many? Allowing for the sacredness of free-will in His sight—even freedom to do evil as well as good—as an essential element in manhood and sonship, does it not seem a pity that He does not put fetters on those who abuse freedom to the hurt of their fellows? God is sovereign. He is absolute, if He chooses to take that stand. His will is supreme; and if it comes to a tussle of wills, His must prevail. But God cannot do that without merging His fatherhood in His sovereignty, and so losing it. If men were not free to do ill, there would be no virtue in their goodness, and God would have no children left in His own likeness—loving goodness for goodness' sake.

Besides, God is love, and not willing that any should perish; and if by patiently suffering the hardships which come on us through the faults of our brethren—for the worst of men is our brother—we can help God to recover His children, all of them, even the worst, surely it will be worth while. We ought to be as willing to save our prodigal brother, even through suffering, as He is to save His prodigal son. Only so can we be worthy children of our Father. The consequences of sin press upon all concerned, and some of them press very unevenly; but however hard our case, He knows, and will not forsake us. He holds Himself responsible for the true well-being of all who in well-doing commit their souls unto Him, and we must not be afraid to challenge His succor. He justifies His claim on us by giving us an equal claim on Him. If He asks us to give ourselves to Him, it is because He has given Himself to us, and what is our little all to His great all?

It is in order that goodness, pure, disinterested goodness, the goodness which is of God's own nature, may survive and be triumphant over sin, that He restrains Himself and bears patiently the long agony of a rebellious world. He suffers, not because He is impotent, but because those who are the cause of His suffering are His children. He lets things go on, not because He is indifferent or because He repudiates responsibility, but that He may win and reconcile at last all to Himself and all to one another.—*The Magazine*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, NOVEMBER 8, 1923.

EDITORIAL:

THE LORD'S WORD ALL-SUFFICIENT.

IN the assembly room of the University of Liverpool, about ten days ago, an eminent lecturer was interrupted in his address by the presiding officer who had to rebuke a man for smoking. That is one place, we are pleased to note, where, as the chairman said, emphatically, "Smoking is strictly forbidden." For a man to be such a slave to nicotine that he can not concentrate his mind for thirty or forty minutes without taking a "pull at the pipe," or smoking a cigarette, is a reflection upon present day manhood.

That tobacco addict, however, merited the correction given him no more than the member of the Church who holds the Priesthood and who justifies his habitual drinking of tea and coffee simply because "The Word of Wisdom is not a commandment." Such a claim is mere subterfuge, used to cover up an indulgence that is injurious. In the early history of the Church, there were members who tried to justify the use of tea and coffee by the fact that these beverages are not specified in the revelation, and even to-day there are people who sing this same lullaby to their conscience. On these points the statement of Hyrum Smith, the Patriarch, is most pertinent. In a sermon on the Word of Wisdom, delivered in the year 1843, he said:

"Tobacco is a nauseous, stinking, abominable thing, and I am surprised that any human being should think of using it. For an Elder especially to eat or smoke it is a disgrace—he is not fit for the office; he ought first to learn to keep the Word of Wisdom, and then to teach it to others. God will not prosper the man who uses it. 'Again, hot drinks are not for the body or belly.' There are many who wonder what this can mean, whether it refers to tea or coffee, or not. I say *it does refer to tea and coffee.*"

For the benefit of those who might still seek cover under the fact that these were Hyrum's and not the Prophet's words, and also for the information of those who harp on the *non-commandment* theme, we submit the following extract from the minutes of a meeting of the High Council, held at Kirtland, February 20, 1834. President Joseph Smith (the Prophet) presided, and opened the council by prayer.

"At a Church meeting, held in Pennsylvania, Erie County, some

Priests and some of the members of the Church refused to partake of the sacrament, because the Elder administering it did not observe the Word of Wisdom. Elder Johnson argued that they were justified in so doing, because the Elder was in transgression. Elder Pratt argued that the Church was bound to receive the supper under the administration of an Elder, so long as he retained his office or license. The Council then proceeded to try the question, whether disobedience to the Word of Wisdom was a transgression sufficient to deprive an official member holding office in the Church, after having it sufficiently taught him.

"After the Councilors had spoken, the President proceeded to give the decision.

"No official member of this Church is worthy to hold an office after having the Word of Wisdom properly taught him, and he, the official member, neglects to comply with or obey it, which decision the council confirmed by a vote" (*History of the Church*, Vol. 2, pp. 34-35).

Members of the Church who have formed either the tobacco habit or the tea and coffee habit, or both, are prone to seek justification for their indulgences in things which the Lord has said plainly are not good for man. Whenever they try to do so, they only parade the weakness of their faith in the Lord's words, which were given as admonition and "wisdom," and obedience to which will bring blessing as certain and sure as if He had said "Thou shalt not."

Furthermore, Priests and Elders addicted to the use of tobacco or to tea and coffee, who administer the sacrament of the Lord's supper, almost make a mockery of that sacred ordinance. How inconsistent it is for a man to "witness before God the Eternal Father" that he is willing to take upon him the name of the Redeemer, and "always remember Him," then within an hour or so after making such a solemn statement and promise go and do that which the Lord says he should not do! "Why call ye me Lord, Lord, and do not the things which I say?"

In the organized stakes of Zion, as well as in the mission field, there is altogether too much laxity in regard to the observance of the Word of Wisdom. Too many members move along the lines of least resistance, and yield to a craving of appetite developed by disobedience to the Word of God, thus depriving themselves of spiritual as well as physical strength. To the prevalence of such indulgence President Grant referred in his opening address at the recent semi-annual conference of the Church. He warned the people against such practices, emphasized the blessings promised to those who observe the Word of Wisdom, and concluded that part of his sermon by the following testimony:

"I wish to bear my witness here that I believe with all my heart and soul that if I had not obeyed the Word of Wisdom, if I had not kept these commandments, that I should not be standing

before you this day as the President of the Church of Jesus Christ of Latter-day Saints."

There is a substance in tea and coffee which when taken into the human system, tends to increase the beating of the heart; which in turn increases the rapidity of the circulation of the blood and of breathing. This causes the body to become warmer, and more exhilarating. After a time, however, this temporary enlivenment passes off, and the body is really in a greater need of rest and recuperation than it was before the beverage was taken. Stimulants are to the body what the lash is to the lagging horse—it causes a spurt forward but gives no permanent strength or natural nourishment. Frequent repetitions of the lash only make the horse more lazy; and the habitual use of strong drink, tobacco, tea and coffee, only tends to make the body weaker and more dependent upon the stimulant to which it is addicted.

The Lord has said in unmistakable words that these things are not good for man. Science declares the same. God's word alone should be sufficient for every true Latter-day Saint.

DAVID O. MCKAY.

FAR-REACHING RESULTS OF GENERAL CONFERENCE.

ELDER JAMES E. TALMAGE, of the Council of the Twelve, in a letter to President McKay, comments regarding the recent General Conference in Salt Lake City, October 5th to 7th:

"The Ninety-fourth Semi-annual Conference is now of the recent past; but many of its good effects are present, and will continue to be so. The whole conference was marked by spiritual fervor of the enduring kind; and from the opening address of President Heber J. Grant until the concluding remarks, the vast congregation manifested an unusual degree of spiritual interest and devotion. By means of sound amplifying devices, audiences in the Assembly Hall, in Barrett Hall, and on the open grounds heard the addresses delivered from the Tabernacle pulpits; but on Sunday independent services were held in the Assembly Hall.

"In this centennial year, the bringing forth of the Book of Mormon was, of course, the dominating theme; and the recent general conference of the Eastern States mission, September 21st to 23rd inclusive, held at the Joseph Smith Farm and on the Hill Cumorah, with one session in the Sacred Grove, received attention. President Brigham H. Roberts, who was ill at the time of the gathering at Cumorah, was much improved in health, and delivered a strong address in the Tabernacle.

"There was a glorious consummation, an effective climax indeed, to the addresses relating to the Book of Mormon, in the conference of the Deseret Sunday School Union on Sunday night. 1

was thrilled through and through, and I cannot but regard the planning and carrying out of those Book of Mormon themes as due to anything but direct inspiration from the Lord. The results of that presentation will live and be productive of good indefinitely; for no one who witnessed that presentation can forget it."

FROM THE SWISS AND GERMAN MISSION.

PRESIDENT FRED TADJE has recently completed a visit to the branches throughout Germany. Reports reaching the *Millennial Star* office indicate that he found the branches in a high state of proficiency.

Three new conferences have been formed. The Breslau, with Elder Lonis H. Schoberth as President, the Leipzig, with Elder Charles W. Nibley as President, and the Hannover, with Elder F. Orin Woodbury as President. New branches are being opened up in all parts of Germany.

September 29th, ten candidates were baptized in the majestic Rhein River by the Elders of the Cologne branch.

President Jed. L. Ashton of the Dresden conference reports: "We have baptized fourteen people here in the month of September and we expect this year to double that of last year. The class of Saints that we are getting is a testimony that the honest in heart of this nation are still seeking for the light."

Twenty-five persons have been baptized by the Erfurt branch (Leipzig conference) during the first ten months of the year.

Fifty candidates have been baptized by the Zwickau branch (Chemnitz conference) in the last ten months.

September 26th, four candidates were baptized by the Braunschweig branch (Hannover conference). There are no Elders laboring in this branch, but it is making good progress, due to the united efforts of the Saints.

Elder Curtis Bnshman, of the Zurich conference, had an unusual experience the 5th ult. He was arrested on a false charge, and confined to jail for the greater part of the day. He preached the Gospel to the jailors and officers. Through the aid of the American Consul he was later released.

President J. Maiben Squires, of the Koenigsberg conference, recently returned from visiting the Danzig branch, which visit was the first to be made to that branch by any conference president for a period of five years. Due to the difficulty in obtaining the necessary governmental permit, it has heretofore been impossible to make the visit.

Elders in Vienna have obtained the high school building in Kofflerpark in which to hold Bible classes and Sunday evening services.

MINUTES OF THE HULL CONFERENCE.

[BECAUSE of a delay in the mails, we are unable in this issue to print the full minutes of the Hull conference.—EDITORS.]

The Hull semiannual conference was held in Hull, Sunday, October 28th, with President David O. McKay, Sister Emma Ray McKay and Elder William E. Allen from the Liverpool office, President Fielding K. Smith of the Sheffield conference, Elder Donald E. Rose of the Scottish conference, Elder Rodney D. Price of the Newcastle conference, President Marion Rogers and all the traveling Elders of the Scottish conference and a large number of Saints and investigators present.

The Sunday-school session commenced at 10:30 a.m. A program pertaining to Book of Mormon themes was rendered by the Sunday-school pupils. Sister McKay spoke emphasizing the importance of showing obedience to God's words for the love of good rather than because of compulsion. President McKay showed how scientific studies of the American Indian are confirming the Book of Mormon story.

The afternoon session commenced at 2:30. The speakers were Elders Rulon D. Rushton, David D. Lamph, Alphens Harvey, Donald E. Rose, William E. Allen, J. Norman Dotson, Horace Y. Whittle, Kenneth A. Brady and Sister Emma Ray McKay.

The final session convened at 6:30 p.m. The general, mission and conference authorities were unanimously sustained. Elders Rodney D. Price and K. Marsel Widtsoe, President Rogers and President McKay spoke. President McKay said a knowledge of God comes by seeing manifestations of the Spirit, by a comparative study of the scriptures and a personal experience gained through keeping the commandments of God.

DAVID D. LAMPH, Conference Clerk.

BRIEF MENTION.

ADDRESSING the Citizens' Conference on Prohibition law enforcement, Governor Pinchot of Pennsylvania said it was idle to suggest that the Prohibition law could not be enforced, and declared that enforcement should be under the active direction of the President.

ALDERMAN J. B. INGLIS, Lord Mayor of York, visited Salt Lake City, principally for a study of the "Mormon" question. According to the *Denver Post*, the Lord Mayor feels quite satisfied that slanderous reports circulated in England against the "Mormons" are false and erroneous.

"POLITICAL Zionism is dead," stated Israel Zangwill, the noted Jewish author, to the American Jewish Congress meeting in New York. He said that Jews must forego their hope of establishing a Jewish homeland in Palestine. Two days later, however, the Congress adopted a resolution urging Great Britain to fulfill all the obligations under the Palestine mandate, in order to forward the program for the establishment of a Jewish homeland in Palestine.

FROM THE MISSION FIELD.

Baptisms.—Saturday afternoon, the 13th ult., a baptismal service was held by the Sunderland branch (Newcastle conference), with Conference President Ezra T. Benson presiding. One candidate was baptized by Elder William M. Harris and confirmed by Elder John M. Jones.

Arrivals and Appointments.—The following missionaries arrived in Liverpool Friday, the 2nd inst., per s.s. *Montrose*: For the British mission: George Orville Gee, Provo, Utah, assigned to the Liverpool conference, and Thomas O. Smith, Ogden, Utah, assigned to the Bristol conference. For the Netherlands mission: Robert R. Austin, Rexburg, Idaho; Thys Winkel, Richfield, Utah; and Quinn L. Clayton, William R. Wilcken, Don E. Swenson, Eduard P. Young and Arie Van Tussenbroek, of Salt Lake City, Utah. For the Swiss and German mission: George R. Bollschweiler and Roy W. Scharman, of Salt Lake City, Utah; Fred L. Crandall, Provo, Utah; and Adelbert G. Cranney, Logan, Utah.

Appointments of Conference Presidents.—Elder William M. Harris has been appointed president of the Newcastle conference to succeed President Ezra T. Benson, who has been honorably released.

Elder Alpheus Harvey has been appointed president of the Hull conference, to succeed President Marion Rogers, who has been honorably released.

Elder David D. Lamph, of the Hull conference, has been appointed president of the Leeds conference, to succeed President Guy A. Poulsen, who has been honorably released.

Transfers of Traveling Elders.—The following transfers of traveling Elders have been made:

Elder Robert G. Gibbons, Bristol conference, to the Leeds conference.

Elder Joseph N. Dotson, Hull conference, to the Leeds conference.

Elder Wallace P. Galbraith, Leeds conference, to the Newcastle conference.

Elder John G. Osborne, Leeds conference, to the Hull conference.

Elder Rodney D. Price, Newcastle conference, to the Birmingham conference.

Elder Wilford S. Day, Leeds conference, to the Newcastle conference.

Elder Clifford W. Cook, Liverpool conference, to the London conference.

Elder M. Ivan Batty, Scottish conference, to the Manchester conference.

Elder Robert L. Kenner, London conference, to the Scottish conference.

Elder Edwin O. Stenquist, Irish conference, to the London conference.

Elder Lester W. Fry, Leeds conference, to the Liverpool office.

Elder William A. Monson, Newcastle conference, to the Liverpool office.

Branch Conferences.—The Hucknall (Nottingham conference) branch conference was held the 14th ult. There were in attendance Conference President Selvoy J. Boyer and Elders G. Rex Sutton and William M. Oswald. Discourses upon the Gospel were delivered showing the necessity of knowing, living, and preaching the Gospel.

Sunday, the 21st ult., a branch conference was held at Mansfield (Nottingham conference). President Selvoy J. Boyer and Elder William M. Oswald were in attendance. At the evening session a large number of saints and investigators were present.

The semi-annual conference of the Bolton branch (Manchester conference) was held Sunday, the 21st ult. Conference President Merrill D. Clayson presided. The afternoon session was conducted by Superintendent William Barton. A very enjoyable program was rendered by members of the Sunday-school. President Clayson, Elder Claude P. Heiner and Sister Eda Palmer spoke on the Sunday-school work. At the evening session, conducted by Branch President Russell C. Capener, the speakers were Elders Ronald D. McGregor and Claude P. Heiner and President Clayson.

A district conference of the Luton and Hitchin branches (London conference) was held in the Luton branch hall, Sunday, the 21st ult. President Joseph E. Wright, Sister Katherine G. Wright and Elder Emerson C. Willey were present from London. Conditions of the branches were reported by Presidents Arthur Wilkens and John H. Cox. Several pleasing musical numbers were rendered by members of both branches. Gospel discourses were given by President Wright, Sister Wright and Elder Willey.

On the 21st ult., the Handsworth branch (Birmingham conference) held a successful conference with Conference President Francis R. Kirkham presiding. The hall was decorated with flowers, and a bounteous collection of fruit and vegetables was arranged in front of the stand. At the morning session the Sunday-school, under the direction of Superintendent Charles Collins, rendered an excellent program, which consisted of musical selections by the children and short talks by Elders Frederick J. Welley of the Bristol conference, Elmer H. Lloyd, Thomas Griffiths and President Kirkham. The evening session was conducted by Branch President John M. Joseph. Elders James Brindley, Joseph E. Tillotson and President Kirkham were the speakers. Charles C. Edwards and Miss Winifred Makin rendered

a duet. Brother Norman Dunn was appointed first counselor in the branch presidency. The attendance was one hundred fifty, including twenty-five investigators.

Socials.—The Elders and Saints of the Hull conference held a social September the 27th, in honor of Elder Edward L. Burton who has been transferred to the Liverpool conference. President Marion Rogers presented Elder Burton with a remembrance from the Elders of the Hull conference. An excellent program was rendered and refreshments were served.

Saturday, September the 29th, the Pudsey branch (Leeds conference) held a delightful concert. The program consisted of vocal solos, readings and recitations. Those taking part were Clara Harrison, Annie Westerman, President and Sister Guy A. Poulsen, Alice Romlin and Vera, Irene and Winnie Elliott. Brother Walter Sutcliffe was the accompanist. Refreshments were served after the program.

A concert was held by the Clayton branch (Leeds conference) the 6th ult., under the direction of the branch Relief Society. The program consisted of piano and vocal solos, humorous readings and recitations, a musical sketch and a playlet entitled "Apartments to Let." During the intermission, refreshments were served.

Monday, the 8th ult., an annual harvest festival was held by the Hyde branch (Manchester conference). Elder A. V. Atkinson presided. An interesting program was given by members of the branch. The proceeds will be given to the branch Relief Society.

Tuesday, the 9th ult., the Relief Society of the Northampton branch (Birmingham conference) held a social. There were in attendance Elders Marcellus R. Clark, Kenneth Curtis, the officers of the Relief Society and a large number of saints and friends. All enjoyed an interesting program and refreshments provided for the occasion.

A successful harvest festival and social was held by the Norwich branch (Norwich conference) Monday, the 8th ult. A number of readings and musical numbers were presented and many games were enjoyed by those present. During the evening, fruits, vegetables and flowers were sold to replenish the Sunday-school treasury. In attendance were President Peter Tolboe, Elders Arthur H. Aamodt, Claren Schofield, Floyd A. Bailey and Kenneth J. Myers and about eighty Saints, investigators and friends.

A farewell social for Sister Harriet E. Newton and daughter, Doris, was held by the Manchester branch (Manchester conference), Saturday, the 13th ult. An enjoyable program was rendered and refreshments were served by the Relief Society. Cntlery gifts were presented on behalf of the conference. A large gathering of Saints and friends was present.

SAY SOMETHING GOOD.

Pick out the folks you like the least and watch 'em for a while;
 They never waste a kindly word, they never waste a smile;
 They criticise their fellowmen at every chance they get,
 They never found a human just to suit their fancy yet.
 From them I guess you'd learn some things, if they were pointed out—
 Some things what every one of us should know a lot about,
 When someone "knocks" a brother, pass around the loving cup—
 Say something good about him if you have to make it up.

It's safe to say that every man God made holds trace of good
 That he would fain exhibit to his fellows if he could;
 The kindly deeds in many a soul are hibernating there,
 Awaiting the encouragement of other souls that dare
 To show the best that's in them; and a universal move
 Would start the whole world running in a hopeful, helpful groove.
 Say something sweet to paralyze the "knocker" on the spot—
 Speak kindly of his victim if you know the man or not.

The eyes that peek and peer to find the worst a brother holds;
 The tongue that speaks in bitterness, that frets and fumes and scolds;
 The hands that bruise the fallen, though their strength was made to raise
 The weaklings who have stumbled at the parting of the ways—
 All these should be forgiven, for they "know not what they do";
 Their hindrance makes a greater work for wiser ones like you.
 So, when they scourge a wretched one who's drained sin's bitter cup,
 Say something good about him if you have to make it up.

STRICKLAND W. GILLILAN.

DEATH.

BRADFORD.—Saturday, October 6th, Brother Reginald Bradford died at Luton, Bedfordshire (London conference), as a result of an operation for appendicitis. Brother Bradford was born July 31, 1903, at Wisbech, Cambridgeshire, England, and was baptized June 11, 1922. A short and impressive service was held at the home of his parents, 35 Boyle Street, Luton, under the direction of President Joseph E. Wright, assisted by Elder Karl P. Weiler.

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